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the lines in Wordsworth's great Ode as follows:

"Ye that through your hearts to-day
Feel the *dladness* of the May."

When anyone has this lingualizing tendency so strongly that *kr* and *gr* are changed to *tr* and *dr*—as in *track* (for *crack*) and *drace*—some hearers are sure to notice it. We have all known persons whose articulation was otherwise correct who spoke in this way.

The *t* and *d* which replace *k* and *g* in the combinations *cl* and *gl*, are not usually the pure *t* and *d*. The closure very often extends from the tip of the tongue nearly or quite as far back as that part of the tongue which approaches the palate in forming the sound of initial *y*, as in *you* (Sweet's "front-open-voice"). Often, however, the *t* and *d* in *tl*, *dl* < *cl*, *gl*, are quite pure, and there is no trace of their origin in the action of the muscles. *Tl* and *dl* do not occur in Webster as initial combinations.

Perhaps as good a test-word as any is the unaccented syllable *clock* in such expressions as "four o'clock."—Anyone who does not lingualize the *c* here, probably does it nowhere.

How many of the Professors who read this note teach *classes*? I should not be surprised if a large percentage of them teach *tlasses*. Is your name *Clark* or *Tlark*?

ALBERT H. TOLMAN.

Ripon College, Wisconsin.

SCOTTISH WORDS.

I shall be glad if any student of early Scottish Literature will give me the meaning of the following words:

ENCHAIIP.

"*Quhair ony Coilgear may enchaip I trow till encheif.*" 'Rauf Coilyear,' l. 318.

FIGONALE.

"*Syne for ane figonale of frut thai straiif in the steid.*" 'Buke of the Howlat,' l. 833

MYANCE.

"*So meikle he was of myance.*" Dunbar, 'Freir of Tungland,' l. 36.

NETHERIT, NOK.

"*My neb is netherit as a nok.*" 'Howlat,' l. 57.

SEWANE.

"*Seroppis, sewane, sugour, and syna-mome.*" Gawin Douglas, 'Prol. Aen.,' XII, l. 25.

THRAF-CAIK.

"*Thraf-caikkis als I trow scho spairit nocht.*" Henryson, 'Uplandis Mous,' l. 122.

WM. HAND BROWNE.

Johns Hopkins University.

CORRESPONDENCE.

TO THE EDITORS OF M. L. N.,

Sirs:

In the M. L. NOTES for last June, pp. 141-142, I ventured to raise the question, with reference to *ðæt idelgielp*, *Past.* 457:23, whether Sweet might not have erroneously expanded a Ms. *þ*, and whether the Ms. *invariably* writes out *ðæt*.

The following answer meets the query fully and will be of interest to every student:

OXFORD, Sept. 6, 1887.

You ask about the edition of *Cura Pastoralis*, whether it can be depended upon in regard to *ðæt*. I think it can. Yesterday I looked through the Hatton Ms. corresponding to pp. 457, 459, 461 of the printed edition (the pages you mention) and found that the Ms. had really in all cases *ðæt* written out (*ðæt gielp*, *ðæt he ne ðyrfe* 457:29 etc., etc.). I think, therefore, it may be safely assumed that the remainder of the edition is equally reliable. Compare the remark made by Cockayne, Shrine p. 46, "A *þ* never occurs throughout the Hatton Pastoral." I presume he must have examined the Ms., for he made the remark in 1867.

Yours truly,

A. S. NAPIER.

Facts are always welcome, even when they militate against one's theories or views. I am glad to have fresh assurance of Sweet's scrupulous care in editing. I may add that the above letter would have been sent in a month ago, but for the hope of accompanying it with an exhaustive paper on *þ* in the Beowulf-facsimile. That however is not quite finished.

Yours truly,

J. M. HART.

University of Cincinnati.